

AN ALIEN THOUGHT ENTERED IN

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(Gen 3:1-5) **Now the serpent was more subtle than any beast of the field** which the LORD God had made. And he said [communed] unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, **Ye shall not surely die** [*the first lie*]: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be **as gods, knowing good and evil**.

1. serpent = Heb: a snake (from its hiss) /// to hiss, i.e. whisper a (magic) spell; gen. to prognosticate:-- X certainly, divine, enchanter, (use) X enchantment, learn by experience, X indeed, diligently observe.
2. subtle = Heb: cunning (usually in a bad sense):--crafty /// to be (or make) bare; (through the idea perh. of smoothness):-- X very, beware, take crafty [counsel], deal subtilly.
3. (Gen 2:15-17) And the LORD God took the man, and put him into the garden of Eden to dress it [to work (in any sense); by impl. to serve, till, worship] and to keep it [guard, protect]. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

(Gen 3:6,7) And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree **to be desired to make one wise**, she took of the fruit thereof, **and did eat**, and gave also unto her husband with her; **and he did eat**. And the eyes [*natural*] of them both were opened, and they knew that they were naked; **and they sewed fig leaves together** [*the first "works"*], **and made themselves aprons**.

1. Commentary: Spiritual Warfare. "and a tree to be desired to make one wise" **is a new thought** (fallen angel, unclean spirit, devil, demon) that **entered into** the woman's head when Satan said "and ye shall be as gods, knowing good and evil." **And failing to bring** "into captivity every thought to the obedience of Christ" (2 Cor 10:5), the woman acted upon her impure thought, took and ate of the fruit, became defiled through disobedience to God, and then she "gave also unto her husband with her; and he did eat." When we do something wrong, often our first seeming relief from the heavy burden of guilt comes by involving someone else.
 - a. (2 Cor 10:4-6) (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, **and bringing into captivity every thought to the obedience of Christ**; And having in a readiness to revenge all disobedience, when your obedience is fulfilled.
2. naked = Heb: to be (or make) bare; (through the idea perh. of smoothness) to be cunning (usually in a bad sense):-- X very, beware, take crafty [counsel], be prudent, deal subtilly.
3. The Full Life Study Bible: Because of the evil that nakedness would cause in the world, God Himself made garments and clothed Adam and Eve, and now He commands all people to dress discreetly and modestly.
 - a. (1 Tim 2:9,10) In like manner also, **that women adorn themselves** in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) **with good works**.
4. aprons = Heb: a belt (for the waist):--apron, armour, girdle /// to gird on (as a belt, armor, etc.):--be able to put on, be afraid, appointed, gird, restrain, X on every side.

(Gen 3:8-13) And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife **hid themselves** from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, **and I was afraid**, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said [pointing the accusatory finger], **The woman** whom thou gavest to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What is this that thou hast done? And the woman said [pointing the accusatory finger], **The serpent** beguiled me, and I did eat.

1. Satan = Heb: an opponent: the arch-enemy of good:--adversary /// to attack, (fig.) **accuse**:--(be an) adversary, resist.
2. Satan = Gk: **the accuser**, i.e. the devil.
3. Commentary: In response to God's question, Adam disavowed **all responsibility** for the sin of disobedience by pointing the accusatory finger of guilt at the woman, and the woman disavowed **all responsibility** for the sin of disobedience by pointing the accusatory finger of guilt at the serpent. This is the foundation of modern psychotherapy. Children, having no sense of responsibility, regularly point the accusatory finger at someone or something else (the brother, sister, cat, dog did it). However, passing the buck of guilt stopped with the serpent, because the serpent didn't have any fingers to point, or legs or appendages at all. ☺ (An interesting question: was that happenstance intentional or unintentional with God?) The serpent was guilty of his sin, but his guilt did not alleviate nor lessen the responsibility in any way for the sin of Adam or for the sin of the woman, **who were each completely responsible for their own sin**.
 - a. (Deu 24:16) The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: **every man shall be put to death for his own sin**.
 - b. (2 Ki 14:5,6) And it came to pass, as soon as the kingdom was confirmed in his hand, that he [*Amaziah, king of Judah*] slew his servants which had slain the king his father. But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; **but every man shall be put to death for his own sin**. [*repeated in 2 Chron 25:3,4*]

Amen